

while they are in the flesh? Yes, it will, and when men and women in general come in contact with them, they will be prepared to bear testimony that they are in the enjoyment of a good, or as we may say, right spirit. While they are tabernacling in the flesh they are preparing for the more exalted condition and state which belongs to them in the future, and many and many a man and woman have exhibited some of the characteristics which were exhibited by the individual who came to the Apostle John on the Isle of Patmos. John fell at his feet to worship him, "See thou do it not (said he): I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God." John thought from the glory surrounding him that he must be God himself, and he began to bow the knee to him. "See thou do it not." And when we see a man whom we recognize as faithful in all the conditions of life, as "a man whom we can tie to"—to use a common expression, a man who is on hand all the time, who is living his religion, we feel involuntarily to lift our hats to such a one, and this intuitive reverence which we pay to human character, is testimony of God within the veil of flesh, and also an evidence of the spirit of revelation and inspiration.

Now, this is the purpose of our religion, and although our receptive faculties may be comparatively dormant, yet they can become enlarged. You and I have a right to enjoy revelation and inspiration. It is not confined to officials or to the ordained elders of Israel, it is not confined to the first presidency, to the twelve apostles, to the seventies or the high priests, but it is within the reach of every man and woman in Israel, and we can bring that spirit of revelation to bear upon our duty, in our social

as well as our religious life. Now, I know there are a great many who think that the spirit of revelation and inspiration is of no use in the details of everyday life. This, however, is a mistake, for the selfsame inspiration and revelation can qualify a man in business, it can help his faculties, enlarge his reason, and make him more noble and godlike and intelligent in all the directions he may be called upon to act in. To be sure there are those who say that our religion has nothing to do with our business. I recollect one of our leading men asserting that President Young might direct in spiritual things, he might direct in matters pertaining to the Gospel, "but, when it came to business, he knew what business was!" Now, that is a mistake because the object of this Gospel is to minister to our spiritual and also to our temporal wants and interests. Take our bishops as an illustration. Are they not called to administer in the temporal affairs of the kingdom? What is their office? They are fathers to the people. They are to see that every man becomes self-sustaining. They are called upon to open up industries for the growing youth of our Territory. We sustain them in that office. Thus our religion enters into temporal things and they are ordained and set apart for this. When Brother George Q. Cannon goes to represent us in Congress he is set apart for that office, and the priesthood lay their hands upon him in order that he may be blessed in that capacity. When Brother Staines goes down to New York, he goes there to attend to those duties which are temporal, but he is set apart by the Authorities of this Church to officiate in that character. The Gospel therefore interferes in our temporal arrangements. And this is no new theory. It is as